

W. A. Henkle

THE LAY-MAN'S MAGAZINE.

"THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, WITH ALL THY SOUL, AND WITH ALL THY MIND—AND THY NEIGHBOUR AS THYSELF."

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WE know not who is the author of the following address, but we are satisfied he must be a true disciple of the lowly Immanuel.

THE CLERGYMAN'S
FAREWELL ADDRESS.

AND now since in some sort, I stand in the same situation with the Apostle when he uttered the emphatic words, since *I know that all ye, among whom I have gone preaching the Kingdom of God, shall see my face no more*, in that relation which I have held towards you; since I this day take my leave of you, as one appointed to minister to you in holy things, I must be indulged a few minutes, while I endeavour to impress on your minds the infinite importance of those truths, that whole counsel of God which we have received from Jesus Christ and his Apostles.

And that I may not have laboured in vain, in any thing conformable to the mind and will of Christ, lend, I beseech you, a listening ear, and an attentive mind, to the following interesting considerations. Is it not the uniform doctrine of the New Testament, is it not every where taught in the *Liturgy* and *Offices* of the Church, that we are fallen, depraved creatures? That *we have no power of ourselves to help ourselves*? That we cannot think a good thought, nor do a good act? That our hearts and desires are corrupt, and prone to evil? That by nature we are unholy and unclean before God? And let me further ask, are you not sensible, when you look into yourselves, that this is true? Do you not find in your members, a law warring against the law of your minds, and bringing you into captivity to the law of sin and

death? Do you not find many unholy desires, many propensities, which you know to be contrary to the will of a holy God? And are you not therefore certainly fallen and depraved? Think it not enough that you inform admit the truth of all this.—Be not contented with a cold assent of the mind to truths so important, but let them enter deep into your hearts, and engage your most serious meditations. They will make you meek and humble before God. They will dispose you into a frame and temper fit to receive the whole gospel dispensation. They will make you quick-sighted to discern that you cannot recover the lost image of God, nor reinstate yourselves in his favour; that of yourselves you are ruined and lost; that your own arm cannot bring you salvation; and that without help you must perish everlastingly.

Being thus humbled in your own view, you will see and feel the absolute need of a Saviour, and fly unto him who is offered, even Jesus Christ the Son of God; mighty to *save to the uttermost all who come unto him*, in sincerity and truth. You will behold him wounded for your sins, and bruised for your iniquities. You will see that by his stripes alone you may be healed; by his all atoning blood alone, your transgressions can be washed away. Keep ever in mind his wondrous goodness, and how great things he has done for you;—and he will be to you (in the beautiful language of the Prophet) *as the shadow of a great rock in a weary land*. You will be ever crying out, *behold, O God, and look upon the face of thine anointed*; the shield of our Salvation, and our tower of re-

refuge in the evil day. You will hear him, in heart-cheering language, saying, *come unto me all ye that labour and are heavy laden, and I will give you rest.* Let this kind invitation sink into your hearts, and warm your sluggish affections, and you will know and feel what is the breadth, and length, and height and depth of the love of God; what it is to *find rest unto your souls*; what a blessed rest; what a heaven of peace is opened for you in the atoning sacrifice of Christ our Lord: Where there is no conscious guilt to molest, no terrors of God to disturb, and no fear to startle; but all is serenity and calmness. This is what the Scriptures term *the peace of God*; what nothing earthly can give, nor take away.—Without this humble, yet confident reliance on the great work of atonement, there is no Christianity: religion has not reached further than the external profession; it has not warmed the heart and affections; and can produce no zeal, no care or concern for the institutions of God, nor any perseverance in the practice of moral duty to one another.

But if you have really renounced dependence on yourselves, and taken refuge in him who is able and willing to afford you aid; if you have laid here the foundation of your religion, knowing that it is God who worketh in you by his spirit, you will march on firmly in the Christian course:—you will labour and strive with the same alacrity and zeal as if the whole success depended on yourselves. Having such a guide as the grace of God, who would not diligently seek? Having such a helper, who would not labour? who would not put to all his endeavours to run with patience the race set before him? Relying firmly on such a faith, if you fall before the assaults of temptation, you will be able to rise again with renewed vigour; for *they who wait on the Lord shall renew their strength; they shall*

mount up as eagles; they shall run and not be weary; they shall walk and not faint. In the strength of the Lord God, and in the power of his might they shall not fail. In him be ye strong, be zealous. Let your zeal be that which worketh peace, godliness and charity. Let it be that of fervent piety towards God, and good-will to men, and it cannot be too warm; for it is good to be *zealously affected in a good thing.*

Animated with a zeal of this description, the sacred ordinances of the gospel will become your delight.—You will see in them the means of grace; that God's Holy Spirit works in and through them to confirm your faith, to invigorate the divine life of the soul; to renew and beautify the lost divine image, and make you *holy in all manner of conversation.*—Thus will your devotions both public and private be ardent and sincere.—The house of God, the place where his honour dwells, will be your pleasure; and you will not forget to come together, and when here your service will not be that of the lips only; but your whole souls will be interested and drawn out to God in prayer and praise. Glowing affection, and ardent longing after righteousness and purity will accompany every petition, and unbounded gratitude will swell your notes of praise to the Father of Spirits and author of all good.

In the exercise of such a faith and such a practice, you will be able to look forward to a future world with complacency and confident hope.—That blessed abode which is set open before you in the gospel, will be much in your contemplation. Sweet will be your meditations upon divine things; great your comfort in the promises of God. The crown of rejoicing which he shall give to all that love and fear him, will be kept perpetually in view, arming you with patience, and inspiring you with holy resolution. Trained in such a school,

when the hour of your dissolution shall approach, when you come to stand on the verge of eternity, glorious will be your prospects; serene your hopes. The world and all its joys will fade from your closing eyes without regret. Eternity will open on your view, with its seats of infinite bliss. And then you will take your departure to realms, where the weary be at rest, and all the children of God find peace and everlasting joy.

Have I now been speaking of trifles unworthy your notice and concern, or are they things of infinite moment? Are they unworthy of credit, or eternal truths? You profess to believe them true, and that no truths can be more interesting to your temporal and everlasting welfare. Think then, I beseech you, my brethern, O think of these things before they be hidden from your eyes! Make them the subject of your daily meditation. Cherish them in your hearts; live by them. Let them rule and reign over all your actions. *Awake thou that sleepest, and Christ shall give thee light.* Go on, ye that are already awake. *Be strong in the Lord, and in the power of his might. Reach forth and press towards the mark for the prize of the high calling;*—then will you secure to yourselves a retreat from the day of evil, and the hour of calamity. Then may you retire to a quiet hiding place, which stupid sinners know not of. Buoyed above the scenes of this changing world, on the wings of faith, you may sit serene with the storm of evils beneath your feet; that storm in which so many heedless sons of men are overwhelmed and lost. Grateful also will be your enjoyment of the good things of time. Viewed as coming from that God who is the giver of all good, you will receive them with love, praise, and thanksgiving. Halt not then between two opinions, whether you shall serve the world or the Lord Jesus Christ. Time is fast fly-

ing away, and if you make not your choice soon, it will be too late. Soon shall the hour arrive when both you and I shall be summoned from this mortal scene, to give an account of ourselves; I for the fidelity with which I have discharged my office towards you, and you for the use you have made of my admonitions. Solemn and awful will be the summons! Dreadful our doom, if we are found wanting! But triumphant, if our Lord shall say to us, *well done, good and faithful servant.* Let us then make a solemn pause, and look back upon the few short years in which we have walked together to the house of God. Let us beseech Almighty God to pardon us wherein we have done Amiss; and mutually forgive each other, if in any thing we have discovered a want of duty. Let us call solemnly on God, in this his house of worship, to witness the sincerity of our hearts, that the connexion which has subsisted may be dissolved in mutual harmony and good-will.

And what shall I more say? the time is come in which I am to take my leave of you. For all the favours I have received from any of you, I pray God to reward you in the day of account; and give you grace to follow with a glad mind, whatsoever I have taught you agreeable to his will.—Shun divisions and animosities; shun the spirit of this world which gendereth strife. Be at amity and peace; be courteous and kind, one towards another; let the peace of God reign in your hearts; *Forget not the assembling yourselves together, as the manner of some is.* Take the earliest opportunity to place yourselves under the care of some one appointed to minister in holy things; that you may not be scattered abroad as sheep without a shepherd. *Be not carried about with every wind of doctrine;* but stand fast in the faith ye have professed. Serve God in simplicity and godly sincerity, with one heart and

one mouth: *pray for the peace of Jerusalem, for they shall prosper that love thee.* May peace be within these walls, and prosperity within your dwellings. *For my brethern and companions' sake, I will now say peace be within thee. Be ye stedfast, immoveable, always abounding in the work of the Lord.* Thus may you be *built up an holy temple in the Lord.* May you grow and prosper, a blessing to each other, and to society among whom you dwell. May the spirit of God dwell in you richly.—May his grace be in the midst of you, and *sanctify you throughout in heart, soul, and body*; may he purify you *unto himself, a peculiar people, zealous of good works.* As a parish, and as individuals, may his holy Providence ever surround you, and protect you from calamities.—And may the spirit of his love and holy fear ever remain in your hearts, to comfort you while in this vale of tears, and at length to guide you to the realms of eternal triumph. Farewell! God be with you. And to his holy name let us ascribe all honor and praise, adoration and thanksgiving, now and ever. Amen, and amen.

Lay-Man's Magazine.

Martinsburgh April 11, 1816.

To the Editor of the
LAY-MAN'S MAGAZINE.

I send you the following extract from Milnor's excellent history of the Church in the 13th century. It will be unnecessary to remind most of your readers, that ignorance and superstition had then almost obscured the bright sun of the Gospel, that all the knowledge and piety of the age was locked up in a dead language, and that almost insurmountable difficulties barred the access to Jehovah's courts. Yet even in this age, did the grace and mercy of God preserve to himself some faithful witnesses. Chris-

tians of the 19th century, enjoying as you do, through the goodness of your heavenly father, such means of instruction, improvement and grace, enlightened as you should be in the path of your duty, and grateful as you should be for all these mercies, how should you blush to see yourselves surpassed by an individual of that gloomy age, in the practice of piety and thankfulness of heart! Ye men of affluence come hither and see one, like yourselves possessing every means of earthly enjoyment which wealth can give, devoting himself to the practice of a godly life, and rendering, with an humble heart, his thanks to the father and source of every joy; and this too in an age when an unbridled licentiousness of temper was almost universal—Ye young men who spend your time in what ye falsely call the pleasures of life, who pride yourselves in contemning him who is infinitely exalted, who shew your spirit by despising him who is all powerful, draw nigh unto a youth like yourselves, and learn from him wisdom to despise the folly of your ways.—Ye heads of families view here the portrait of a well regulated household—meditate upon it I beseech you and endeavour to imitate it. Learn hence that family worship is all important to domestic regularity—assemble then, the children and servants of your household, give them all the instruction in your power, trusting in God to enlighten your own minds and to bless your well meant labours; teach them to lift up their minds in humble praise and heartfelt thankfulness to the God of all goodness, and learn that thus alone can you render them affectionate children or faithful servants, either to thy God or thyself.

EXTRACT.

The accounts of individuals in this century, who truly feared God and wrought righteousness are extremely rare.—One person, I find on the con-

continent, who seems not unworthy of a place in these memoirs, I mean Eleazar, count of Arian in Naples, born in 1295. At the age of 23 he succeeded to his father's estate. That this youth, in very affluent circumstances, and at a time of life when the passions are usually strong, could support a constant tenor of devotion and religious seriousness to his death, which took place about five years after, seems scarcely to have originated from principles lower than those of real christianity. The regulations of his household are very remarkable; some of which are as follows:

"I cannot allow any blasphemy in my house, nor any thing in word or deed, which offends the laws of decorum.

Let the ladies spend the morning in reading and prayer, the afternoon at some work.

Dice and all games of hazard are prohibited.

Let all persons in my house divert themselves at proper times, but never in a sinful manner.

Let there be constant peace in my family; otherwise two armies are formed under my roof, and the master is devoured by them both.

If any difference arise, let not the sun go down upon your wrath.

We must bear with something, if we have to live among mankind.—Such is our frailty, we are scarcely in tune with ourselves a whole day; and if a melancholy humour come on us, we know not well what we would have.

Not to bear and not to forgive, is diabolical; to love enemies and to do good for evil, is the mark of the children of God.

Every evening all my family shall be assembled at a godly conference, in which they shall hear something of God and salvation. Let none be absent on pretence of attending to my affairs. I have no affairs so interesting to me as the salvation of my domestics.

I seriously forbid all injustice which may cloke itself under colour of serving me."

"If I feel an impatience under affront, said he on one occasion. I look at Christ. Can any thing, which I suffer, be like to that which he endured for me?"

Polycarp, Bishop of Smyrna, suffered martyrdom in the year 167.

He had succeeded Bucolus, a vigilant and industrious bishop, in the charge of Smyrna. The Apostles, and, we may apprehend, St. John particularly, ordained him to this office. He had been familiarly conversant with the Apostles, and received the government of the church from those who had been eye witnesses and ministers of our Lord, and continually taught that which he had been taught by them. He is supposed to have been "The angel of the church of Smyrna."

The account of his martyrdom is preserved in an Epistle written by the church of Smyrna, over which he presided.

"The church of God which sojourns at Smyrna, to that which sojourns at Philomelium, and in all places where the holy catholic church sojourns throughout the world, may the mercy, peace, and love of God the Father, and of the Lord Jesus Christ, be multiplied. We have written, to you, brethren, as well concerning the other martyrs, as particularly the blessed Polycarp, who, as it were, sealing by his testimony, closed the persecution. For all these things which were done, were so conducted, that the Lord from above might exhibit to us the nature of a martyrdom perfectly evangelical. For Polycarp did not precipitately give himself up to death, but waited till he was apprehended, as our Lord himself did, that we might imitate him; not only caring

for ourselves, but also for our neighbors."

After mentioning the sufferings and patience of various disciples, who were honored with the crown of martyrdom, and the general desire of the Pagans, that Polycarp should be sought for, the Epistle goes on to relate—

"The admirable Polycarp, when he heard what passed, was quite unmoved, and desired to remain in the city. But, induced by the intreaties of his people, he retired to a village not far from the city; and spent the time with a few friends night and day, in nothing else than in praying for all the churches in the world, according to his usual custom."

"Those who sought him being at hand, he retired to another village, and immediately the officers came to the house, and not finding him, they seized two servants, one of whom was induced by torture to confess the place of his retreat. Taking the servant as a guide, they went out about suppertime, with their usual arms, as against a robber, and arriving late, they found him lying in an upper room at the end of the house, whence he might have made his escape, but he would not, saying, The will of the Lord be done. Hearing that they were arrived, he came down and commenced with them, those who were present admiring his age and constancy; some said, was it worth while to take pains to apprehend so aged a person? He immediately ordered meat and drink to be set before them, as much as they pleased, and begged them to allow him one hour to pray without molestation; which being granted, he prayed standing, full of the grace of God, so that he could not be silent for two hours; and the hearers were astonished, and many of them repented that they were come to seize so divine a character.

When he had ceased praying, hav-

ing made mention of all whom he had ever known, small and great, noble and vulgar, and the whole catholic church thro' the world, the hour of departure being come, they set him on an ass and led him to the city.—The irenarch Herod and his father Nicetes met him, who taking him up into their chariot, began to advise him, asking, what harm is it to say lord Cæsar, and to sacrifice and be safe? At first he was silent, but being pressed, he said, I will not follow your advice. When they could not persuade him, they treated him abusively; and thrust him out of the chariot, so that in falling he bruised his thigh. But he, still unmoved as if he had suffered nothing, went on cheerfully under the conduct of his guards to the stadium.

When he was brought to the tribunal, there was a great tumult, as soon as it was generally understood that Polycarp was apprehended—The proconsul asked him if he was Polycarp, to which he assented.—The other began to advise him, pity thy great age, and the like. Swear by the fortune of Cæsar; repent, say, Take away the Atheists.* Polycarp, with a grave aspect, beholding all the multitude, waving his hand to them, and looking up to heaven, said, Take away the Atheists. The proconsul urging him, and saying, swear and I will release thee, reproach Christ: Polycarp said, **EIGHTY AND SIX YEARS HAVE I SERVED HIM, AND HE HATH NEVER WRONGED ME. AND HOW CAN I BLASPHEME MY KING WHO HATH SAVED ME!** The other still urging, swear by the fortune of Cæsar: Polycarp said, if you still vainly contend to make me swear by the fortune of Cæsar, as you speak, affecting an ignorance of my real character, hear me frankly

* The term of reproach then commonly affixed to Christians.

declaring what I am—I am a christian; and if you desire to learn the christian doctrine, assign me a day and hear. I have wild beasts, says the proconsul, I will expose you to them unless you repent. Call them replies the martyr—our minds are not to be changed from the better to the worse: but it is a good thing to be changed from evil to good. I will tame your spirit by fire, says the other, since you despise the wild-beasts, unless you repent. You threaten me with fire, answers Polycarp, which burns for a moment, and will be soon extinct; but are ignorant of the future judgment, and the fire of eternal punishment reserved for the ungodly. But why do you delay?—Do what you please. Saying this and more, he was filled with confidence and joy, and grace shone in his countenance; so that he was so far from being confounded by the menaces, that on the contrary the proconsul was visibly embarrassed; he sent, however, the herald to proclaim thrice, in the midst of the assembly, Polycarp hath professed himself a christian. Upon this all the multitude, both of Gentiles and Jews, who dwelt at Smyrna, with insatiable rage, shouted aloud, This is the doctor of Asia, the father of Christians, the subverter of our gods, who hath taught many not to sacrifice nor to adore. They now begged Philip, the asiarch, to let out a lion against Polycarp. But he refused, observing that the amphitheatrical spectacles of the wild beasts were finished. They then unanimously shouted that he should be burnt alive. Immediately they gathered fuel from the workshops and baths, in which employment the Jews distinguished themselves with their usual malice. As soon as the fire was prepared, stripping off his clothes, and loosing his girdle, he attempted to take off his shoes, a thing unusual to him before, because each of the faithful were

went to strive who should be most assiduous in serving him. For before his martyrdom his integrity and blameless conduct, had always procured him the most unfeigned respect. Immediately the usual appendages of burning were placed about him. And when they were going to fasten him to the stake, he said, let me remain as I am; for He who giveth me strength to sustain the fire, will enable me also, without your securing me with nails, to remain unmoved in the fire. Upon which they bound him without nailing him. And he, putting his hands behind him, and being bound, said, O Father of thy beloved and blessed Son Jesus Christ, thro' whom we have attained the knowledge of thee, O God of angels and principalities, and of all Creation, and of all the just who live in thy sight, I bless thee, that thou hast counted me worthy of this day, and this hour, to receive my portion in the number of martyrs, in the cup of Christ, for the resurrection to eternal life, both of soul and body, in the incorruption of the Holy Ghost; among whom may I be received before thee this day, as a sacrifice well savored and acceptable, as thou the faithful and true God hast prepared, declaring beforehand, and fulfilling accordingly. Wherefore I praise thee, for all those things, I bless thee, I gloryfy thee, by the eternal High Priest, Jesus Christ, thy well beloved Son: thro' whom, with him in the Holy Spirit, be glory to thee both now and forever—Amen.

Having thus prayed, he received the crown of martyrdom.

From the Connecticut Mirror.

NEW-HAVEN, Feb. 27.

TRINITY CHURCH.

Within the week past three days have been devoted to the solemn and interesting services of the Episcopal Church.

On Wednesday was consecrated, by the Right Reverend Bishop HOBART, of New-York, the new and most elegant Church, lately finished in this city.

After the office of Consecration, morning prayer was read by the Rev. Mr. *Rayner* of Huntington, and the appropriate lessons by the Rev. Mr. *Baldwin* of Stratford. Then followed the sermon by the Bishop from Psalm CXXXII. verse 15, "*Here will I dwell.*" At intervals in the service, and after the sermon, proper psalms and set pieces of music were performed.

Every thing was done "decently and in order," with solemnity and ability, tending to produce strong and lasting impressions. "It was no other than the house of God and the gate of heaven" Of the sermon we cannot speak more highly than by saying that it was in Bishop Hobart's best style and manner. The regret that the organ was not completed, was greatly abated by the excellent vocal music under the direction of Mr. Roberts.

Though the house is larger than any other in the city, it was crowded to overflowing.

On Thursday the Rev. Mr. *Croswell* was instituted as Rector of Trinity Church. Morning prayer by the Rev. Mr. *Burhans* of Newton: The lessons by the Rev. Mr. *Searle* of Plymouth: then the institution, the office of which was performed by the Rev. Mr. *Shelton* of Bridgeport. The keys of the Church were presented to Mr. *Croswell* by Mr. *William Walter*, one of the wardens. An excellent sermon was delivered by the Rev. Mr. *Chase* of Hartford, after which the holy communion was administered.

On Friday about one hundred and twenty persons presented themselves and received from the Bishop the rite of confirmation, on which occasion the sermon by the Bishop and

the other services were equal to those of the former days. The entire harmony of the church, and its devotion to the solemn services of the temple, are highly worthy of record and imitation.

"Let strangers walk around

"The city where we dwell,

"Compass and view the holy ground,

"And mark the building well;

"The orders of thy house,

"The worship of thy court,

"The sacred songs, the solemn vows,

"And make a fair report.

In addition to the foregoing particulars, we feel a pleasure in stating, that the exercises of these several days were attended by a majority of the Episcopal Clergy of the diocese, and among others, the venerable Dr. Mansfield, probably the oldest Episcopal Clergyman in the Union. He was one of the first conformists to the Church in Connecticut. He is now in the 93d year of his age, and has lived to witness the consecration of a superb edifice, belonging to a Society consisting of about 2000 souls, where, in his youth, there were but two or three families of Episcopalians.

Bishop *Hobart*, during his visit to this diocese, held confirmations in several parishes. On Sunday the 18th, about 50 persons were confirmed at Bridgeport—and on Tuesday the 20th, about 130 at Cheshire.

We learn with pleasure that Bishop *Hobart* has consented to have his two sermons printed. They will be out of press in all next week. It is expected also that Mr. *Chases'* sermon delivered on Thursday last, will accompany them.

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